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# Toronto Bible College

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Publication of TORONTO BIBLE COLLEGE  
16 SPADINA ROAD, TORONTO 5



## "HOLDING FORTH

## THE WORD OF LIFE"

Dr. John McNicol, Acting Principal



**T**HIS text is cut in the stone over the entrance to the Bible College at 16 Spadina Road. It is the key-note of the history of the institution since it began as the Toronto Bible Training School sixty years ago. Another text hangs over the platform in the Assembly Hall where all can see it—"Let the word of Christ dwell in you richly." These two texts from Phil. 2: 16 and Col. 3: 16 stand out prominently on the first page of the College Calendar. They define the nature of the course of training which the College has built up through the years. Its purpose is to make the Word of God live in the lives of the students.

This is what the Bible does for those who "think it through" as they study it.

What the Bible asks for is just to be taken as it stands, and to be read as a whole and allowed to speak for itself. It is a living unity and it contains the thoughts of God. As we read the thoughts of God in the Bible and think them through, we come to understand His mind and learn to look upon the world around us as He sees it. What sublime conceptions are unfolded there for us to contemplate as we are told how God made the world and how He upholds it by the Word of His power. When our human minds are occupied with these divine conceptions, it is surely to be expected that they should be clarified and quickened. Thus the Bible gives us soundness of mind. This is the reason why the highest achievements of human genius in literature and art have found their inspiration in the Bible. The devout astronomer, Kepler, when he saw the result to which he was being led by his long and profound meditation upon the movements of the planets, exclaimed in adoration, "O God, I am thinking Thy thoughts after Thee."

Not only does the Bible reveal the mind of God, it also reveals His heart. It is by "thinking through" what the Bible says about the love of God that we discover the height and depth of that love. Paul had discovered it when he spoke of "the love of Christ which passeth knowledge" in Ephesians 3:19. The Apostle John also had discovered it. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God, and such we are." (I John 3:1 R.V.) In these words we catch something of the Apostle's wonder as he thought about God's love.

Listen to some of the appeals that come from the heart of God as we find them in the Bible. "Come now, and let us reason together" (Isa. 1:18). "Ho, everyone that thirsteth, come ye to the waters." (Isa. 55: 1). These are not merely the words of the prophet reporting what he had heard God say. These are passed on to us as coming from the very heart of the living God Himself, and we should brood over them in wonder.

Consider, too, the invitations that were uttered by the Lord Jesus Christ in the days of His flesh. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28). "If any man thirst, let him come unto me and drink." (John 7:37). These words are so familiar to us that we fail to get their profound significance as a revelation of the heart of the Saviour Himself. We need to pause as we read them and take time to think our way into them.

The one special way in which God reveals Himself, according to the Bible, is by what He does. This is what the writers of the Bible say. "He made known His ways unto Moses, His acts unto the children of Israel." (Psa. 103:7). When Karl Barth discovered what he calls "the strange new world in the Bible," he pointed out that the Bible's chief concern is not with the doings of men, but with the doings of God. The writers of the Bible describe the world of Creation as they see it, as men of common sense do when they look out upon it. But when they describe the forces of nature they sweep all second causes by and refer all the operations of nature back to God. To them the laws of nature are the expression of His mind and the forces of nature are the action of His will. When we see this in the Bible as we read it through, it helps us to realize that God is always active in the world around us, and frees us from sophisticated ideas of God.

But above all the activity of God in Creation, the Bible shows Him supremely as acting in Redemption. In the Old Testament we find that the Israelites think of God as having done something for them. We never read of them searching after God and discovering Him by their own effort. It is always that He had done something to deliver them. "Marvellous things did He in the sight of their fathers, in the field of Zoan" (Psalm 78:12). The failure of the Israelites was due to the fact that they had forgotten this.

It is the same in the New Testament. There we see God in Christ reconciling the world unto Himself by His transcendent activity in the New Creation.—It is a series of mighty redemptive acts that reach from the Incarnation at Bethlehem, through the Cross on Calvary, the Resurrection and the empty tomb, the Ascension on the Mount of Olives, to the descent of the Spirit on the Day of Pentecost and the birth of the Christian Church, which then begins to tell the story of them round the world.

The one thing that distinguishes the Bible from all other books is the fact that it is pervaded by the sense of another world. As we read it thoughtfully and think it through, it gives the impression that behind this visible world of man's abode is the unseen world of ultimate reality, the world where God is, and out of which He speaks. Thus the Bible looks out on far horizons and brings the heavenly world into our view. In these days when this present world is so much with us nothing is more needed among us than a revival of belief in the unseen heavenly world. And nothing is more fitted to confirm that belief in our hearts and minds than "thinking through" the Bible as we read it, for the Bible is the Book of Heaven.

## THUMBNAIL SKETCHES

*THE following are thumbnail sketches of men of God, whom He has been pleased to call into the service of T.B.C. The sketches bespeak the wide range of our interdenominational fellowship, the wealth of scholarship that they bring, but above all the truth that we are "all one in Christ Jesus," banded together, 'holding forth the Word of Life.' They are all thoroughly evangelical, set for the defence of the faith, the truth of the Word of God, and the salvation of men and women everywhere.*

*We trust that graduates and friends will meet and know these men, and remember to pray for them in their arduous and responsible work.*

(D.C.P.)

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### DR. H. S. HILLYER, B.A., B.Th.



**T**HE sessional lecturer on Missions this year is a man of wide experience as a missionary, mission administrator, and author.

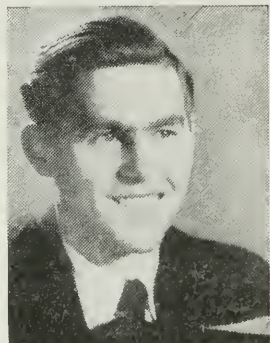
Dr. H. S. Hillyer, successor to Dr. J. B. McLaurin as General Secretary of the Canadian Baptist Foreign Mission Board, first went to Bolivia, S. America, in 1922, where he pioneered the Quillacollo station, then later removed to La Paz. Here he gave much time and no little ability to writing, publishing Christian literature, including an evangelical paper and a magazine for the Bolivian Christians. He also pioneered Gospel radio work in Bolivia, and in 1948 established the Southern Cross Radio Station.

In 1947 he was appointed Associate Secretary of his Mission Board, serving under the late beloved Dr. J. B. McLaurin, who for several years was also sessional lecturer on Missions at T.B.C. On the death of Dr. McLaurin, his mantle fell on the one who had been so closely associated with him.

His wide experience and knowledge not only of South America, but also Europe, India, Africa and Japan, will make a rich addition to the Missions course available at T.B.C.

Dr. and Mrs. Hillyer are warmly welcomed, as they share in this important phase of student training.

## REV. ARTHUR R. POYNTER, B.A., B.D.



THE new Director of Music and teacher of Public Speaking at T.B.C. is a young man of talent and zeal, well-known composer, producer and director of the annual sacred music drama, "The Triumph of Our Lord".

Mr. Poynter comes to us with a wide range of experience, particularly in his special field of sacred music, but also contributes to student training as a former pastor. His churches have included Beachville Baptist Church, Mt. Dennis Baptist Church and Olivet Baptist Church, Toronto.

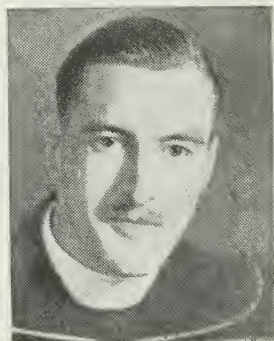
In the realm of music, Mr. Poynter served as the first student Director of the Operatic Society at McMaster University; founded and directed the Baptist Young People's Choral Society in 1946; and using this group, in 1950 composed and produced Canada's first sacred music drama as mentioned above, which has been acclaimed as Toronto's Easter week highlight.

Together with his heavy duties at T.B.C., Mr. Poynter is also studying for his Bachelor of Music degree at the University of Toronto.

When Mr. Ernest Shildrick, "the man who made T.B.C. to sing," found it necessary to lay down the work that has been so peculiarly his own for many years, his own recommendation was Mr. Poynter. Already we feel the choice was a good one. T.B.C. choir and group singing will continue to adorn the message of the Gospel.

Mr. and Mrs. Poynter are assured of a warm place in our T.B.C. fellowship.

## REV. EDWARD I. SIMMONDS, M.A., B.D.



AS teacher of Pastoral Theology and Homiletics, T.B.C. has been fortunate in securing the services of a tall, slim Englishman, known to hundreds in the I.V.C.F. as "Ted" Simmonds.

Born in England, Mr. Simmonds was called out of the Civil Service in London to come to Canada for training for the ministry.

He graduated from University College, University of Toronto, in 1937 with a B.A., gaining first class honours in Hebrew and Ancient History.

Two years later he received his M.A., then went on to Wycliffe College where he secured his B.D. degree in 1940.

His activities have included work with the I.V.C.F. (President of the University group); Pioneer Camp (I.S.C.F.), and Campus-in-the-Woods (I.V.C.F.); participation in the Evangelical Anglican Fellowship and Camp Koinonia.

As a minister he has served as Assistant Minister in the Church of the Ascension in Hamilton, and Church of the Messiah, Toronto. Then as rector in Fergus and Elora, and presently in St. James' Church, Orillia, where his work is growing under the blessing of God.

Mr. and Mrs. Simmonds are also warmly welcomed into our fellowship and service.

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REV. THOMAS R. MAXWELL, M.A., M.Th.



TO fill the gap in Theology left by the passing of Dr. J. B. Rhodes, a young man of like passion and no small ability was secured in Mr. Maxwell, teacher of Systematic Theology I and II, and Biblical Introduction.

A Torontonion, he was called from a life of business with the Bell Telephone Company to a life of business for the Lord Jesus Christ.

Mr. Maxwell graduated in 1940 from University College with first class honours in Honour Sociology, and followed that by attending Knox College. During his three years at Knox he was assistant to the Professor in Urban Sociology, at the University of Toronto. He also spent his summers serving on Presbyterian

mission fields in Ontario, and later in several pastorates.

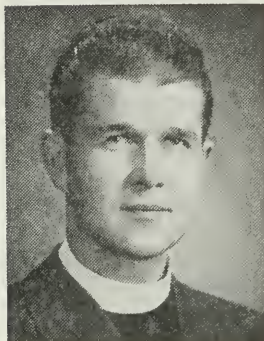
He taught for one session at London Bible Institute (London, Ontario), leaving there to further study at Princeton, where he secured his degree of M.Th. in New Testament.

In 1946 he became Associate General Secretary of Inter-Varsity Christian Fellowship in Canada. Then in 1948 he obeyed the call of God, and left for British Guiana, where he served as Principal of Bethel Theological College under the Presbyterian Church Mission Board.

Leaving that field in 1951, he returned to Canada, and was immediately invited to become assistant to the Rev. Robert Barr, Knox Presbyterian Church, where he continues to serve, together with his Bible College ministry.

Mr. Maxwell married Miss Reta Javens, graduate of M.B.I. and first Director of Child Evangelism in Ontario. The T.B.C. family welcomes the Maxwells to the staff and fellowship.

## REV. CALVIN CHAMBERS, B.A., B.D.



THE T.B.C. Evening Classes now include a course of lectures on World Religions and Modern Cults, given by the Rev. C. Chambers.

Mr. Chambers comes from the Canadian West. Born and raised in Regina, he attended the University of Vancouver where he received his B.A. degree.

Coming east for his Theology, he entered Knox College, graduating in 1953. During his time there, he won the D. A. McKenzie Scholarship for Mission Field Work, and spent his summers on fields in the West.

Mr. Chambers has an appeal and heart for youth work. Out West he served as President of the Presbyterian Young People's Society, and while at College directed the youth work at Knox Presbyterian Church, Toronto.

During his Toronto school days, Mr. Chambers lived at Evangel Hall, on Queen Street, where he was accorded the imposing title and office of Warden!

At present, Mr. Chambers is the Pastor of Thornhill Presbyterian Church, a charge to which he took his bride, and where his gifts of preaching and youth leadership are already bearing fruit for the Lord Jesus Christ.

So we welcome also Mr. and Mrs. Chambers in our increasing and warm Christian fellowship at T.B.C.

### *Evening Class Christmas Dinnner*

THURSDAY, DECEMBER 17th, AT 6 O'CLOCK

EVENING CLASS STUDENTS, T.B.C. ALUMNI, AND FRIENDS  
ARE WELCOME. TICKETS MUST BE SECURED IN ADVANCE.

PLEASE 'PHONE RA. 5808 FOR YOUR RESERVATION.

Accommodation is Limited  
Carol Service Commences 8 p.m.

## EARLY DAYS OF T.B.C.

Douglas C. Percy

“IT was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us. . . .” Dicken’s description of an earlier age might well be repeated for that period at the close of the nineteenth century, when the Toronto Bible Training School (now called Toronto Bible College, or more affectionately “T.B.C.”) was founded.

It was a time of evangelism and revival. Great evangelistic campaigns were being held around the world. The names of Moody, Sankey, Torrey, Alexander, Chapman, Meyer, and a host of others, were household words.

Whole continents were being stirred, cities were being turned upside down, homes were being changed, as men, women and children were being saved. There was an upswing of Church membership, a renewed interest in Sunday School, and the establishing of City rescue missions for those in need or down-and-out.

In the same vein, there was a renewed sense of the Church’s responsibility to the heathen, and those years saw a great movement afoot to “evangelize the world in our generation.” This was the rallying cry of the Student Volunteer Movement, then in its strength and glory, and was intensified by the burning zeal of men like John R. Mott, Robert E. Speer, and Hudson Taylor, those giants of the modern missionary movement.

The challenge of missions was claiming youth to take the Gospel to the ends of the earth. Mission Societies were being founded, many of them, like the Sudan Interior Mission, patterning themselves after the already established China Inland Mission, independent of Church budgets or allotments, and interdenominational in fellowship. There was a growing strength and a great reaching out to the dark places of the earth that are full of the habitations of cruelty.

At home and abroad there was an awakening to the truth and value of the Bible. There came divisions and unity, as men and women recognized the insidious encroachment of modernism, and they joined hands and hearts to withstand it.

Thus the century was closing down in a blaze of glory and spiritual awakening that reached every strata of society, every phase of life. It was the best of times, insomuch that men in high places acknowledged God and revered His Word, His Worship, His Day. Leaders in business, industry and Government conducted Bible Classes, preached as opportunities were afforded, served on boards of evangelical societies and organizations, entirely unashamed to have an open testimony to their personal faith in the Lord Jesus Christ.

The results of all this stirring through evangelistic campaigns and godly leadership were far-reaching. When a campaign was finished, there was invariably left behind young people who were being saved and urged into places of service. Mission Societies were clamouring for consecrated, trained missionaries. Churches needed able assistants and laity. Empty pastorates and churchless communities at home all longed to dip into this reservoir of consecrated life. It was a great new field of opportunity. It was a day of supply and demand that somehow must be brought into working order.

Responsible Christian leaders were not ignorant of the day and the opportunity, but to a few, God gave the initiative and ability to do something about it.



Dr. Elmore Harris,  
Founder and first President of T.B.C.

HE raised up a pastor of stature and ability, the Rev. Elmore Harris, who was the founding genius and for many years the guiding hand of the first Bible College in Canada. It was he who, under the burden that God placed on his heart, gathered men of like precious faith and laid before them what, with utter simplicity he called "The Design" for a training school for Christian men and women. And this was the design, as recorded in the first minutes of the meeting, which was to influence the next sixty years of the then unborn institution:

*"The great design of the School, is the training of consecrated men and women as Sunday School teachers, as Pastors' Assistants, and as City, Home and Foreign Missionaries. It is intended for those who believe that they have been called of God to Christian service, and who, from age or other reasons, cannot pursue a full collegiate or theological course of study. Special provision is also made for Sunday School teachers and others who desire a better knowledge of God's Word."*

When the School was incorporated, this was changed in part to read: "for the training of consecrated Christian men and women for Christian service at home and abroad. For these the School will furnish a thorough and systematic training in the knowledge and practical use of the English Bible, without reference to denominational doctrines or peculiarities of Church government, as the School is distinctively interdenominational."

For sixty years this design has remained the same in purpose, although the institution has now reached its own College level, and the training given there, adequate enough to be terminal for hundreds of ministers around the world, or preparation for many who have gone on to advanced studies, securely established on the rock of Scripture.

Behind this design was a small group of men who felt the urgent need of the hour; and behind those men was the Holy Spirit bringing into being that institution known as the Toronto Bible Training School.

In the true New Testament pattern, twelve godly men met together in the home of the Rev. Elmore Harris, founder and pastor of Walmer Road Baptist

Church. It was the night of May 14th, 1894, and marks the birth date of the Toronto Bible College.

The men who gathered were a cross section of ministers and Christian business men who were outstanding in Toronto and Canadian life. The names of many of these, and others who subsequently worked on behalf of the School are still carried by the businesses they founded, or are remembered and revered for their ministry and work. The first meeting saw Thomas S. Cole, Robert Kilgour, J. D. Nasmith, R. M. Hobson, G. B. Meadows, John Northway, and Wm. Ferguson as the businessmen, who made such a fine contribution to those early meetings. Ministers and missionaries were represented by Henry W. Frost, Dr. E. Hooper (who combined the arduous work of both physician and minister), Dr. Wm. Stewart, Dr. D. McTavish, and of course the Rev. Elmore Harris. Later men like Elias Rogers, James Ryrie, J. W. Flavell, B. E. Bull, J. N. Shenstone, and Wm. Proctor added the weight of their business acumen and spiritual power to the work of the School.

It was at this first meeting that Mr. (later Dr.) Henry W. Frost of the China Inland Mission, "spoke strongly in favour of such a school, stating that out of 500 applications for service with the C.I.M., many had to be refused because of the want of proper training."

It was the unanimous decision of these twelve men, that such a School was the answer to a problem and a need, and prayerfully and carefully, they plotted the course and raised the sail on the good barque T.B.C.

The first officials of the School were chosen from the twelve mentioned and some additional men, whose wisdom and counsel were valued for such a work. This historic body was:

|                 |                     |
|-----------------|---------------------|
| President ..... | Dr. Elmore Harris   |
| Treasurer ..... | Mr. J. N. Shenstone |
| Secretary ..... | Mr. W. Ferguson     |
| Principal ..... | Dr. W. Stewart      |

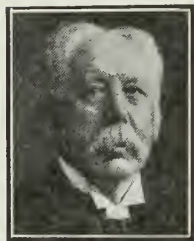
#### Executive Council:

Dr. Elmore Harris, Mr. J. N. Shenstone, Dr. Wm. Stewart, Mr. Urquhart, Mr. J. D. Nasmith, Mr. Wm. Ferguson.

A General Council was also formed of representative men, plus several smaller councils in different parts of the country. Thus was drawn into the Training School a cross section of church and business life, that broke down denominational barriers, and established a pattern for fellowship and service that has lasted over sixty years.

Something of the high spiritual calibre of these men, and a characteristic of the School, is found in the minutes of the second meeting of the Council. The item is as follows: "In view of the feeling expressed by some Baptist friends, that the Executive Council composed of seven men having four Baptists upon it was not quite desirable, it was agreed that the Executive should be increased to nine, so that the Baptists should not be in the majority."

This has been the "interdenominational" spirit ever since. Would that the same spirit of selflessness and unity were more widespread to-day!



Dr. William Stewart, first  
Principal of T.B.C.

MUCH prayer and care were poured into the plans for the new school. Dr. Wm. Stewart was appointed Resident Instructor, a title which was changed the next year to that of Principal. He and Dr. Harris bore the brunt of teaching responsibility the first few sessions, but men of spirituality and scholarship were invited to share the work with special series of lectures. More about these men and their work will be told in a later chapter. Suffice it to say, that there was drawn into the infant school, men whose names are known and whose works stand to this day.

It was a day of beginnings, the genesis of a system of training that is unique and wonderful, and God seemed to have the men for the hour, ready and willing to work. Much of those days is unknown, but they laboured long and well, and God, who keeps the record, will not be unmindful of it all, in that day when He shall come to reward His servants.

The problems of the early work were many, and not the least was the financial burden that was entailed. Men of substance had gathered round for the initiation of the school, but they were also men of vision. Well they knew that a few men could support the institution—but only to its ultimate sorrow and loss. Thus early in the work, when buildings were needed, equipment must be purchased and salaries and honorariums paid, they decided the work should be maintained by the free-will offerings of God's people, preferably in small sums from many, rather than large gifts from a few. To the glory of God and the extension of the work, both kinds of gifts were sent in as the work grew, never in debt as the needs were supplied.

One must record, however, the munificence of the founder, Rev. Elmore Harris. He was a man of independent means, wealth that was dedicated to the work of God. All the preliminary expenses were to be his personal responsibility, and for the remainder of his life, his gifts to the School were regular and unstinting.

It was at these early meetings too, that some of the important decisions were made, that shaped the course of the College. Perhaps a vital factor in the subsequent success, was due to the fact that decisions had to be unanimous before they were acted upon. Here the Holy Spirit had fertile ground in which to work, and to impart the Father's will. It was a practice begun early, and still carried out.

The early classes of the School were held in classrooms loaned by the Walmer Road Baptist Church, to whom the College will ever owe a debt of gratitude.

The School was very loosely knit for those first classes, when ten young people responded to the opportunity. But a note was inserted in the Recorder (the College magazine which was first issued in November, 1894) that "Students may enter the School at any time." Surely in striking contrast to the closely knit curriculum and dates and discipline of the present School.

Who knows the feelings of the first Bible College students to gather in Canada for Bible instruction? Did they see only their own day and their own lives, or did they look down the corridors of time and see the mighty army of which they were the vanguard?

The ten must be recorded, as should the names of all pioneers. Incidentally, they represented even in that early day, eight different denominations:

Mr. C. W. Higgins of Papineauville, Quebec.  
 Miss Lottie Knick, Eglinton, Ontario.  
 Mr. R. Bruce Wallace, Simcoe, Ontario.  
 Miss Clara E. Thatcher, Morristown, New York.  
 Mr. Oliver D. Fournier, Buckingham, Quebec.  
 Mr. T. C. Hood, Comet, Ontario.  
 Mr. Geo. Fink, Toronto, Ontario.  
 Mr. Chas. E. Burrell, Toronto, Ontario.  
 Miss Clara E. Ferguson, Morristown, New York.  
 Mrs. Jeannie Watson, Brantford, Ontario.

Later that year Miss Annie Fraser (now Mrs. Byrne, who recently visited the School) transferred back from the Bible Institute of Chicago, and six others joined the infant school.

The first classes must have been rich and wonderful experiences. The men who lectured were men of renown in Christian service, whose very presence and ministry would be an inspiration. The classes and instructors for the first year were as follows:

|                                  |                                                      |
|----------------------------------|------------------------------------------------------|
| Rev. Wm. Stewart, D.D. ....      | "The Bible"                                          |
| Rev. Elmore Harris, B.A. ....    | "Epistle to the Hebrews"                             |
| Rev. T. C. DesBarres, M.A. ....  | "The Inspiration of the Scriptures"                  |
| Mr. Henry W. Frost .....         | "The Last Things"                                    |
| Rev. T. B. Hyde .....            | "The Holy Spirit"                                    |
| Rev. D. McTavish .....           | "The Epistle of Paul in Connection<br>with His Life" |
| Rev. H. M. Parsons, D.D. ....    | "Dispensational Truth"                               |
| Rev. Wm. McWilliams, L.L.B. .... | Greek, English Grammar<br>and Christian Evidences    |

#### Special Lecturers:

Rev. W. G. Moorehead, D.D. .... Theological Seminary, Xenia, Ohio  
 Rev. J. M. Stiffler, D.D. .... Crozer Theological Seminary, Chester, Pa.  
 Rev. W. J. Erdman, D.D. .... Philadelphia, Pa.

Here were men indeed, and under their instruction and inspiration, Toronto Bible Training School began.

The first graduation service (at the close of the two year course that was then carried on) saw the following receive diplomas:

|                                |                   |
|--------------------------------|-------------------|
| Mrs. J. E. Watson              | Mr. G. Beare      |
| Miss C. E. Ferguson            | Mr. C. E. Burrell |
| Miss A. Fraser (Mrs. A. Byrne) | Mr. Finch         |
| Miss M. L. Johnston            | Mr. G. Robertson  |
| Miss Rutherford                | Mr. Montgomery    |
| Miss C. E. Thatcher            | Mr. L. N. Sirrell |
| Miss J. Wells                  | Mr. E. Valiant    |

Of the fourteen in the first graduating class, only Dr. Edgar Valiant and Mrs. A. Byrne remain to our knowledge.

This then was the purpose, and these the first two years of Toronto Bible Training School. Perhaps no more fitting conclusion to this chapter could be drawn than by setting forth the strong Doctrinal Basis of the Toronto Bible Training School:

1. The Divine Authority and Plenary Inspiration of the whole of the Old and New Testament Scriptures.
2. The Deity of our Lord Jesus Christ.
3. The Doctrine of the Trinity.
4. The Fall of Man and his consequent Depravity, and the necessity of the New Birth.
5. The Atonement through the Substitutionary Life, Death and Resurrection of Christ.
6. Justification by Faith in our Lord Jesus Christ.
7. Regeneration by the Holy Spirit.
8. Sanctification through the Word and the Spirit.
9. The Second Coming of the Lord Jesus Christ and the Resurrection of the Dead.
10. The Eternal Blessedness of the Saved and the Eternal Punishment of the Lost.

THIS IS THE T.B.C. FOUNDATION!

## ADVANCE NOTICE

### *Alumni Days*

Monday, Feb. 8th - 8 p.m. — Tuesday, Feb. 9th - 11 a.m.

For dinner reservations on Tues., please phone King. 1582

Mark the dates down — Plan to attend

## SORROW TURNED INTO JOY

Andrew MacBeath, M.A., B.D.



ON some bare tree at the edge of African villages I sometimes saw a vulture. That was a bird I came to detest. Within the horizon where I saw it poised, that ugly bird seemed to me an intruder and an offence. If it were to stretch its gaunt wings and fly away, I was glad to see it go. Precisely the same is the attitude of many people towards sorrow. They resent its presence, and long to have it banished. Once trouble and pain are displaced, we reckon that happiness and peace will come in their stead. But that is not what our Saviour says. Far more complete and far-reaching is His victory. He does not promise that grief will disappear, and afterwards gladness will make its entrance. No. Jesus said, "Your sorrow will be turned into joy".

The pain that went before is quite inseparable from the gain that follows after, and this is shown by the illustration that the Saviour used. "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." In our super-sensitive modern age, I have known a man, after the birth of his first child, declare that he would not allow his wife to go through that experience of pain again. He and his wife have a family of one. But the wisdom of the race as a whole is greater than that one man's view of life. A woman's view is that the gain outweighs by far the pain. In any case, the anguish merges into joy. Pain is not arbitrary, wanton, needless, but it serves the end of God. It is God's roadmaker, preparing the highway that will take us places. It is the loom on which God weaves for us our best adornment—the garment of praise.

God disapproves of waste. His beloved Son bade His disciples gather up the fragments of bread and fish that were left over, and they filled twelve baskets. But there is no wastage that is such a grief to God as wasted sorrow. There is no record book kept by the angels which is so sad as the book inscribed in hospitals and funeral homes, telling of grief and tears that came to nothing, but were thrown away. What Christ aims at is this: "Your sorrow shall be turned into joy." Our distresses are to be viewed as the oyster shell—the matrix in which God's pearl can be fashioned. From this point of view let us examine afresh some of the experiences that we have regarded as hateful—experiences that we never could imagine ourselves welcoming or saying a good word for.

In the ancient world, under the Roman domination, there was one species of torture and one manner of dying which produced more nightmares and gave rise to more shudders than any other. On an erect beam, fixed in the ground, a crossbar was raised, and on this the victim was impaled, and the weight of the body was taken by nails through the quivering flesh. A Roman orator, Cicero, could stir his audience to a passion and a fury by asking them whether the indignity attaching to this way of dying could conceivably be inflicted on a Roman. "Never! Never!" was the indignant repudiation of the very thought. Yet that was the death that Jesus died. And once the Son of God had passed that way, St. Paul could picture it as transfigured through and through. Being crucified in fellowship with Christ began to appear not as mere anguish but as the birth-pangs of new life.

We ought to find out whether some sorrows that hitherto have appeared to us alien and bitter and insurmountable may not turn out to be an unimagined thoroughfare to joy and peace.

One of earth's heaviest sorrows is bereavement. One of life's bitterest woes is loneliness. That must be why God bestows special compassion upon the widow. God understands how it is when the companion of a thousand tasks and joys and busy days is suddenly withdrawn. When evening came, each partner formerly had stored up for the other's ears a recital of the day's activities, and life was sweet when each could speak and share in everything. But now at eventide, the tale remains untold. Without those ears to hear, it no longer seems to merit a recital. How empty is the human scene, how colourless its sky! Like Job, the soul bereft can well imagine that it would be pleasant to lie down under the soft, green sod, and be at rest. For some months this heavy torpor lies upon our spirit. The world has gone grey, all grey. Bright colours are disliked as gaudy, and even birdsong we resent as noise. Meantime vitality is low. Meantime it is impossible to stretch out our hands with any zest to life, and all that is attempted is to endure the hollow mockery and for the sake of others to put on a brave face. Hardly does the sorrowful heart expect to wear anything more than a pale, wan smile from now on.

Can this sorrow be turned into joy? Death swallowed up in victory—surely if that can happen, it must be postponed till heaven! So in our grief we think. The winter of our discontent has been a frozen season, but the spring can come. The tides of our vitality and hope had ebbed far out, but tides can turn and rise to their old watermarks again, and further still.

Christ has been biding His time, and to the soul benumbed He offers, at the season when His welcome is assured, a new, pulse-stirring joy. Chords that were broken will vibrate once more. The one mourned for as "departed" will now be thought of in the bright context of the Church Invisible. That dear one's present joy in Christ will shame us out of unresponsive, stupefied weariness, and will supply incentives that will drive us out to wipe from other faces tears like our own.

When we begin to adjust ourselves to this new springtime in the soul, our penitence becomes acute because we feel how selfish and how solitary grief has been. The pain of penitence is like the start of circulation once again through limbs that frost-bite had left paralysed. "Nevertheless I live," says the shamed

and awaking soul. "I live, yet it is not the I of former times. It is Christ Who has come to a new birth within me, for my old, self-centered, grief-stricken soul has been crucified with Christ."

In some such ways—for folks have told me so, and my own eyes have seen it—sorrow is turned to joy. Th everlasting doors were opened and the King of glory has come in.

Another experience that looks at first too stubborn to yield to Christ's joy is the experience of **failure and humiliation**.

Bereavement brings a dull sorrow, and a sorrow that is long and weary, but in this other case the anguish is poignant and acute. It quivers through every sensitive nerve in our being. A man humiliated thus feels as though the world at large had stopped to gaze at him. Now if ever a man feels as if he knows what it means to be flayed alive.

A Christian man was overtaken in a fault. The fault was lying, and receiving stolen goods. When the summons to appear in court for legal proceedings loomed before that man, his mortification was intense, for he had borne a testimony in his city. How was he going to frame a story for the judge that would square with the public profession he had made, and the evangelizing activities in which he had engaged? As he lay awake at nights, his mind explored forbidden avenues. It tried every sort of accommodation of the truth, and sought it in the interest of the Christian faith and name on which he was bringing such disgrace. How ingenious the guilty mind can be! Our trouble is that it is not our sin and failure that we hate: we hate the circumstances that allowed our sin to come abroad and track us down. The writhings of our mind are only evidence of our hurt self-esteem and wounded, crushed, excruciating pride.

That Christian man had to do what St. Paul did, and label himself dishonest. The hateful word had to be used—dishonest, crooked! Oh, it is a crucifying experience when we use of ourselves the plain dictionary words that we would not hesitate to use of others. And in the pain of speaking truth and bowing to the truth, we die—but die with Christ. Thousands of good, respectable believers have not come thus far. When they say they were sinners, they only mean the word in its conventional sense. But being crucified with Christ feels like being stripped naked before angels and archangels and the great white throne.

Yet Pilgrim lost his burden at the Cross, and instantly he felt so light-some that his heart desired to sing. Crucified, yes, but the pain of the nails and thorns was overwhelmed by the relief of discovering that in the place of the old self there had come another Being, radiant with victory, and vibrant in the power of an endless life. Failure! Could it be sore and stinging any more, when now the mind was occupied with Christ? Could humiliation even be excused as a permissible feeling, now that the soul had recognized the worst that could be said about itself and had fled to Christ for refuge? We which believe do enter into rest—it is an enjoyment meant for us now. And here and now we joy in God through our Lord Jesus Christ.

Sorrow, yes, this godly sorrow can be turned into joy. Casting away our hopes of securing any prestige or reputation for ourselves, we let our mind dwell on the glories of our Saviour. We appropriate His merits. We dwell in

his perfections. We make an end of humbug, of excuses and evasions. Dislodged, disowned, the hateful, squalid self no longer needs us to take time out to lash and lacerate him. That would be a waste of time, since Christ ordains that we should not make our encampment there. We are appointed to dwell with the King for His work. Our eyes are ever toward the Lord. Beholding Him, we forget the things that are behind and feast on what Christ is.

Sorrow is turned into joy.

Sorrow—how many forms it takes, and we have only thought of two. Yet in our day many believers hug to their heart the sorrow of an intense disappointment. Something in life has not worked out as they hoped. Friends who were trusted have left ashes in our mouth and dark resentment in our veins. The chance we dreamed of never will come again, and life will always be a poorer, broken thing. Yes, this is grievous sorrow.

Others again are confronting some impairment of their health, or some loss of an important faculty or limb. It feels already as if death had cast its chill shadow on the soul. Still other Christian men have "eaten bitterness" because they were at pains to train themselves for Christian service, but no door has opened, and the disturbing fact must be faced that in the market for Christian harvesters their services appear unwanted. The dismay of this strange waiting time is one of life's most piercing sorrows.

"Ye shall be sorrowful"—our Lord foretold it. What we are going through is no strange thing. Christ wrote it on our program from the first. But His own words were not a mere forecast of gloom and anguish. No, He spoke them for the sake of breathing confidence and glowing expectation into His servants' hearts. "Your sorrow shall be turned into joy." Crucified, you are to emerge with Me into triumphant resurrection life! How can it happen?

Here lies the answer—an answer practical and forthright as the Word of God. Will you let Christ mean to you more than your sorrowful loneliness has meant? Will you let Jesus take the smarting ache of your humiliation clean away, while you become absorbed with Him, Who never fails? That is the point at which we connect with the spiritual blessings in the heavenly places of which the Holy Spirit speaks, and of which God's best saints have testified. Shall I allow Christ to become more to me than the loss of my closest companion? More than the loss of my good opinion of myself? More than the loss of health or hearing, eyesight or life itself? Shall Christ become more to me than even my cherished dreams of effective and fruitful Christian service?

Lovest thou ME? is what He asks. And if we have been in love with some one or with something else, more than with Him, now let us turn from our idolatry, and worship only Him. Always this is the crucial question. But when we face it fearlessly and give to our Lord the answer He desires, then He draws both on heaven and earth to witness that His promise was true, and in very deed our sorrow is turned into joy.

## THE DIAMOND JUBILEE CONFERENCE

THE results of long-range planning and fervent praying were very evident during the Diamond Jubilee Alumni Conference held at T.B.C. during September 14th to 20th, 1953.

The plans were laid by the Alumni for the Alumni, but the appeal of the week went far beyond the bounds of interested graduates, and many others were drawn to the feast of good things.

The opening days of school were set aside for the Conference, and students too enjoyed a miniature Bible College course, under the stirring ministry of Dr. Howard Ferrin of Providence Bible Institute and Dr. George Ladd of Fuller Theological Seminary.

The Conference opened with a prayer meeting on the Monday night, and from the outset, the presence of the Holy Spirit assured of blessing to follow.

Dr. Ferrin was the first of the main speakers, and his series of lectures for morning and evening probed into every phase of Christian life and conduct. (His message on "The Unenforcable Obligation" or the compelling of love and grace, has left a new motto for T.B.C. students).

His practical, searching, Scriptural messages were a blessing and a challenge to all.

The afternoon lectures and discussion periods dealt with the Pastor and various aspects of his ministry: "His Sunday School," "His Young People," "Missions," "His Vocation," "Evangelism" by such outstanding men as: Dr. O. J. Smith, Rev. S. L. Boehmer, Rev. G. Gregson, Rev. A. G. MacBeath, and Rev. C. A. Armstrong. These lectures were of real value to visiting Pastors and key laymen.

The main speaker for the latter half of the week was Dr. George Ladd, whose lectures on "The Kingdom" were a fascinating study. Calling himself a "non-dispensational pre-millennialist," Dr. Ladd discussed the subject under such titles as "What Kingdom Did Jesus Proclaim?" "The Key to the Kingdom," "The Righteousness of the Kingdom," "The Question of the Postponed Kingdom," "How can the Kingdom of God be both Future and Present?" and "When Will the Kingdom Come?"

His evening messages on the Righteousness of the Kingdom brought forth a response from many who longed for a victorious Christian life. His last message, with its missionary overtone, touched many young people, and nearly three-score offered themselves for service that would hasten the day of Christ's return.

During the Conference, one face was sadly missed. Dr. J. B. Rhodes, who was to take the first Bible hour each day, had been called to higher service in July. His place was taken by Dr. J. McNicol, now Acting Principal of the College.

During the lunch each day, pastors, missionaries, etc., were honoured. For the evening dinners, time was allotted for class re-unions. Nearly every class

(from the very first) was represented. In fact, Mrs. Byrne, a member of the first graduating class, spoke briefly, recalling the first lectures of 1894, held in Walmer Road Baptist Church.

It was fitting that the evening services were held in Walmer Road Baptist Church, where the school had its first beginnings. We are grateful to Rev. C. Howard Bentall and the official board for the use of the Church and for their splendid co-operation.

At the Saturday evening rally, T.B.C. joined with the Scripture Union, when Rev. G. Harding Wood of London Bible College, London, England, gave an inspiring message to the great throng of young people.

It remains now only to refer to the quiet Communion Service, held in Walmer Road Church, Sunday night at 9 o'clock. It was a fitting climax to a week long to be remembered. The service typified the whole week, when our hearts were knit together again, in a bond of unity and love, which should characterize all of God's people.

T.B.C. has always been a place where those of different communions can meet as one, at the feet of the Lord Jesus Christ, acknowledge Him as Saviour and Lord, and through His shed blood, and by His grace through faith, say again: "All one in Christ Jesus."

The Conference is past—but the teaching of the Word and warm fellowship enjoyed will long remain. To all who made it possible by presence and prayers, we of the Alumni Executive extend our sincere thanks. Above all, we thank Him Who has blessed us with every spiritual blessing in Christ Jesus.

W. TYLER,

President, T.B.C. Alumni Association.

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## *Annual Christmas Carol Service at*

### TORONTO BIBLE COLLEGE

Thursday, December 17th—8 P.M.

STUDENTS, ALUMNI AND FRIENDS ARE INVITED TO  
COME AND SING THE GRAND CHRISTMAS CAROLS.

ARTHUR R. POYNTER, Director of Music, will conduct the  
service assisted by the T.B.C. Evangelistic Choir.

ALL ARE WELCOME

—

COME EARLY.

## T.B.C. CONFERENCE, GLEN ROCKS—1953

**P**ERHAPS you have always thought that the last week in August and the first week in September would be too late for a summer vacation in Muskoka? Then those weeks with their intense late-summer heat, the thermometer hovering in the high nineties arrived, and how you wished that your holiday schedule permitted a vacation respite beside the cool waters of Lake Rosseau at lovely Glen Rocks! The days were hot there too, but the nights were cool, and the combination provided as ideal a weather arrangement as one could desire for holidaying.

The ministry throughout the two weeks was varied and refreshing. In our morning devotional period Dr. McNicol led us through a study of the disciples from the record of their lives in the Gospels. In the second week, each morning was devoted to a separate study around the life of Peter. The quiet reflection of our Acting-Principal upon the lives of those close associates of our Lord brought forth a depth of meaning which superficial and surface study never turns up.

Because of the increased heat during the latter part of the second week, a suitable location for meetings provided a problem. This was solved, however, when the services were held on the steps of the Manor overlooking the spacious lawns and flowered shrubbery. Both the audience and our evening speaker, Rev. Andrew MacBeath, were refreshed by the cooling breezes of the evening. Mr. MacBeath led us, evening by evening, through a comprehensive study of the Beatitudes. Application followed exposition, as we were brought face to face with the heart-truths of this teaching, and were reminded of the depths of His grace.

Dr. J. H. Hunter, Editor of the "Evangelical Christian," gave the opening message of the Conference. He spoke on the Word of God, referring in his message to the ministry of the College as it seeks to hold forth the Word of Life. One never hears Dr. Hunter speaking in such glowing terms concerning the Bible without praising God for the very fact that one is a Christian, and that the Lord has, even in this day, such able champions of the Word and its Divinely inspired message.

During the week, Dr. Hunter also gave two evenings in recital of lengthy passages of the immortal Pilgrim's Progress. Can you not, even to this hour, see Apollyon approaching through the dreary fen to do battle with Christian? Miss Hannah Hurnard, missionary from Israeli, with twenty years' service among Arabs and Jews, told of the exceeding grace of God in her own conversion and call. On another occasion Miss Hurnard gave a brief account of her own personal experiences in beleaguered Jerusalem during hostilities of 1948. These two messages will not soon be forgotten.

A new feature of this year's conference was a weekly missionary forum conducted by Rev. Karl Goldberg, '42. In the first forum, each missionary gave a brief message on the general theme, "The Problems of the Work." The ensuing question period was tremendously interesting and informative. In the second forum the theme "The Triumphs of the Work," was the thought of the

evening. The presence of an increased number of missionary graduates made possible these two splendid evenings. Mr. Goldberg gave excellent leadership, as well as bringing, on two Sundays, outstanding messages relating Jewish practices to Christian truth.

The Conference was climaxed with the arrival of sixteen members of the graduating class of 1953, for their first formal reunion since graduation. They came on the Friday and Saturday preceding Labour Day, stayed as long as they could on Monday, and livened things up considerably. As Labour Day morning was wet, they took over the Dining Room in joyous fashion. Their Honorary President, Rev. Andrew MacBeath, was on hand to give jovial greetings, to lead them in the evening service, and to conduct a quiet Sunday afternoon retreat to the Rocks up beyond Oldfield Trail. The first reunion of the graduating class is becoming an annual feature for Labour Day week-end.

Other features of the Conference could be elaborated upon at length, but space fails to write about swimming and water polo tournaments, corn and wiener roasts, flannelgraph stories for the children, the weekly tournaments and many other things. You must plan to be with us next year, and learn for yourself what a delightful and refreshing vacation a holiday at Glen Rocks with T.B.C. faculty and family provides.

In addition to members of our T.B.C. faculty and staff, graduates and friends were honoured by the presence of our College President and his wife, Mr. and Mrs. William Inrig, during the second week of Conference. Their presence with us rounded out an exceedingly joyous fellowship.

In closing, we wish to express again our sincere appreciation for the splendid hospitality of Glen Rocks Manager, Rev. and Mrs. Nathan Bailey, and Mr. and Mrs. A. MacDonald. Together with the staff of consecrated youth, they made possible for us a time of retreat and blessing which was abundantly honoured by the Lord. (D. E. Rayner.)

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## *Glen Rocks Re-union*

SATURDAY, MARCH 6, at 8 p.m. at  
TORONTO BIBLE COLLEGE

Share your memories of a happy holiday at Glen Rocks.  
Meet old friends, make new ones.

SEE THE GLEN ROCKS PICTURES,  
ENJOY CHRISTIAN FELLOWSHIP,  
PARTAKE OF GOOD REFRESHMENTS.

All our friends are cordially invited.

## ALUMNI NEWS

### PERSONALS

Mrs. David Rough (Nettie McDonald, '27) is on furlough from Nigeria where she serves with the Sudan Interior Mission.

Hubert E. Fisher, '26, is on furlough from Japan where he serves with the Overseas Missionary Fellowship of the China Inland Mission.

Rev. James, '31, and Mrs. (Nellie Poole, '31) Hutchinson have returned to Switzerland where they serve with the Bible Club Movement.

Betty Brown, '31, is working with the Open Door Society in Quebec province.

Rev. Paul Erb, '36, has accepted the call of the Zion Evangelical United Brethren Church in Tavistock, Ontario.

John Jeffrey, '37, has returned to Dominica, British West Indies, with the Worldwide Evangelization Crusade.

Dr. Stanley Medhurst, '39, has accepted the call of the Paris Baptist Church.

Rev. Frank, '39, and Mrs. (Gladys Mileson, '39) Muir have arrived in Japan where they serve under the United Church Overseas Mission Board.

Irene Shipley, '40, is studying at the University of Alberta in Edmonton.

David Harris, '42, graduated from Queen's Theological College on April 24, was ordained into the ministry of the United Church of Canada by the Toronto Conference on May 28, and has been appointed to a six point charge at Eastend, Saskatchewan.

Mr. Donald, '47-'48, and Mrs. (Doris Vance, '46) McKenzie sailed on October 25 to serve under the Africa Inland Mission on Lake Victoria.

Margaret Petrie, '46, has returned to her work in the Belgian Congo with Christian Missions in Many Lands.

John Leech, '47, is on furlough from India where he serves with the Regions Beyond Missionary Union.

Ruth Patterson, '48, has completed her studies in Belgium and is serving with the Christian and Missionary Alliance in the Belgian Congo.

Eileen Klein, '44, is in training at Grace Hospital, Toronto.

Mr. Elmer and Mrs. (Doreen Schram, '49) Shaw are serving the Baptist Church at Boissevain, Manitoba while continuing their studies.

Chris Costerus, '51, is studying at Knox College.

Christine Ferrier, '49, is on furlough from Nigeria, where she serves with the Sudan Interior Mission.

Joyce Stafford, '49, is working with Moncton Youth for Christ in New Brunswick.

Mrs. Herbert Rowe (Jean Spence, '31) is serving with the Overseas Missionary Fellowship (China Inland Mission), in Malaya.

Mrs. David Woodward (Betty Gillman, '40) is working in Japan with the Overseas Missionary Fellowship.

Rev. Grant, '46, and Mrs. (Dorothy Sanda, '45) Sloss have arrived in Nigeria, where they will serve with the United Missionary Society.

Beryl Major, '53, is in training at the Ottawa Civic Hospital.

Marjorie Whitson, '49, received her B.A. Degree from McMaster University, in Spring of 1953, and is now studying at the Ontario College of Education.

At the Fall Convocation of McMaster University, Ines Watson (E.C., '47), and Bryant Smith, '50, received their B.A. Degree, and Clarence Lohnes, '49, received the Hoyes Lloyd Memorial Prize and the Second McKechnie Prize in Religious Education. Ines Watson is now taking the Leadership Training Class at McMaster.

Rev. John W., '49, and Mrs. (Audrey, '49) Roberts are serving Faith Baptist and St. Clair Baptist Churches in Sarnia, Ontario.

Members of the 1953 Class are furthering their studies as follows:

Walter Beecham, University of Saskatchewan, Saskatoon; Eda Chang, Hamilton Normal School; Eleanore Gatehouse, Hamilton General Hospital; Jack Phillips, Toronto Normal School; Esther Collins, University of Toronto; Lenore Sharpe, United Church Training School; Howard Smith, Waterloo College.

Joy Barkwell, '53, is serving the Toronto City Mission.

*The Alumni Office regrets that many details in the Alumni News are so fragmentary. We would appreciate it if the members of the Alumni and T.B.C. friends would keep us up-to-date on their whereabouts, and any news item concerning them. Just send a note to the Alumni Office, Toronto Bible College, 14 Spadina Rd., Toronto. Your co-operation will be appreciated.*

## MARRIAGES

John Roberts, '49, officiated at the marriage of his father, John J. Roberts, '16, to Verlie Evans on July 30th at Burlington, Ontario.

Joan Hoag, '52, to Ray Halliday, on July 4, in Bethel Gospel Church, Kingston. Winnifred Wallace, '52, and Joyce Kerr, '49, were bridesmaids and Mrs. Charles Leach (Ruth Reynolds, '42) played the wedding music.

Jean Bullock, '47, to Ross McKenzie, on July 16th, in Toronto. Rev. Arthur Poynter officiated.

Marion Brittain, '52, to James Arnott, '53, on August 29, at Forward Baptist Church. Mrs. Victor Baker (Helen Murduck, '52) was matron of honour, Victor Baker, '53, best man, Rosalie Blackburn, '53, and Joan Cowan, '50-'53, were bridesmaids. Rev. William, '49, and Mrs. (Ruth Falconbridge, '49) Crump, sang, and Helen Bruce, '53, was organist.

Dorothy Hildebrand, '53, to Harold Hartwig, on September 4, in the Evangelical United Brethren Church at Rosenthal, Ontario. Beatrice Habermehl, '53, was soloist.

On September 4, Elsie Maki, '53, to Leo Nikkila.

On September 5, Helen Noble, '52, to Clarence Wilson, at Uxbridge, Ontario.

In Forward Baptist Church, Toronto, on September 12, Edna Clymer, '46, to James Walker.

Lois Hodgins (E.C., '52) to Don Milford (E.C., '52) on September 12th, at Bethel Baptist Church. Ruth Bucknam, (E.C., '52) was maid-of-honour and Earl Bucknam (E.C., '41) gave the bride away. Helen Beattie, '53, was soloist.

In Bethel Baptist Church on September 25, Dr. John McNicol officiated at the marriage of Jean Hill, '51, to Rev. Robert Holmes. Marjorie Hill, '51, was maid-of-honour.

Jean Fowler, '48, to Allan R. Mathews, on October 3, at Delta Park Baptist Church, Galt.

Ruth Tatt (E.C., '53) to Ben Dean, on September 26, at Central Gospel Hall. Audrey Hanna, '54, was maid-of-honour and Adele Cantwell, '52, was pianist.

On October 10 in High Park Baptist Church, Betty Parish, '52, to Robert Hill. Birdie Hill, '46, was bridesmaid.

In May, Doreen Schram, '49, to Elmer Shaw.

Dora Munro, '33-'35, to Kenneth A. McClure, on February 28th, at Chatsworth, Ontario.

Bruce Penny, '53, to Joyce Stampe, on July 18th in Eglinton Baptist Church, Toronto.

Alex McCombie, '52, to Ruth Collins, R.N., on October 31st in Knox Presbyterian Church. Doug Coombs, '52, was best man.

In Forward Baptist Church, on October 31st, Noreen Ford (E.C., '42), to Harold Wardlaw. Rev. Harry Butler '41, was soloist and Mrs. Butler (Dorothy Ford, E.C., '38) played the wedding music. Mrs. Yvon Hurtubise (Marion Louise Ford '42) was one of the attendants.

### BIRTHS

To Mr. Leslie and Mrs. (Jessie Mair, '49) Lack, on June 20, in Kitchener, a son, Paul Leslie John.

To Mr. Dann, '49, and Mrs. (Joan, '49) Filyer, a daughter Susan Joan, on May 13, 1952 and a son Robert Mark, on June 17, 1953.

To Mr. Len, '39-'40, '43-'46, and Mrs. Morris, a daughter, Brenda Eileen, on July 29.

A son, Louis Frederick Paul on August 3, at Cape Charles, Virginia, to Rev. Russell, '48, and Mrs. Flaxman.

On August 3, in San Jose, Costa Rica, a daughter, Rebecca Ruth to Dr. Arthur (M.V., '48-'51) and Mrs. (Verna Stowe, M.V., '48-'51) Johnston.

A son, Gerald, on August 6, to Mr. George, '48-'49, and Mrs. (Beth Culbert, '52) Daley, at Lac Seul, Ontario.

To Mr. John, and Mrs. (Shiela Hoag, '49) Carnegie, on August 11, a son, Peter John.

To Rev. Arthur, '49, and Mrs. Hux, on August 26, in St. Thomas, a daughter, Margaret Jean.

To Mr. Donald, and Mrs. (Emily Parke, '50) Pearse, a daughter, Helen Patricia, on May 3, 1952, and a son, Howard Keith, on August 27, 1953.

A daughter, Suzanne Elizabeth, to Mr. "Ted", '52, and Mrs. (Jessie Strachan, '52) Clark, on August 31.

On September 25, to Mr. William, and Mrs. (Isobel Peters, '51) Burgher, a daughter, Susan Elizabeth at Kingston.

On September 16, at the Bingham Memorial Nursing Home at Jos, Nigeria, a daughter, Barbara Jo, to Mr. Vincent, '50, and Mrs. Lohnes.

To Mr. Donald and Mrs. (Isobel Hogan, '44) Lindberg, on August 14, twins, a son and daughter.

To Kenneth, '55, and Mrs. (Mary, '52-'53) Robinson, on November 3rd, a son, Paul Arthur.

To Rev. Paul, '43, and Mrs. Beech, at Ithaca, New York, on October 7th, a son, Donald Allen.

On September 21, to Mr. John, '50, and Mrs. (Joyce Beattie, '50) Robinson, a daughter, Susan Ina, at Frobisher, Sask.

### DEATHS

Mrs. Albert Davis (Katie Browning, '18) on June 11, 1953.

Miss Isa King, '26, on April 7, 1953, at Brantford, Ontario.

After a long illness, Mrs. Arthur Leggett (Ethel Rowe, '27), at Arthur, Ontario, on November 2nd, wife of Rev. Arthur Leggett, '24.





